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In This Issue: After the War—What?

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WHEN IS A MAN A MASON?

When he can look out over the rivers and the hills and the far horizon with a profound sense of his own littleness in the vast scheme of things, and yet have faith, hope and courage—which is the root of every virtue.

When he knows that down in his heart every man is as noble, as divine, as diabolic, and as lonely as himself, and yet seeks to know, to forgive, and to love his fellow-man.

When he knows how to sympathize with men in their sorrows, yea, even in their sins, knowing that each man fights a hard fight against many odds.

When he has learned how to make friends, and how to keep them, and, above all, how to keep friends with himself.

When he loves flowers, can hunt the birds without a gun, and feels the thrill of an old forgotten joy when he hears the laugh of a little child.

When he can be happy and high-minded amid the meaner drudgeries of life.

When star-crowned trees, and the glint of sunlight on flowing waters, subdue him like the thought of one much loved and long dead.

When no voice of distress reaches his ears in vain, and no hand seeks his aid without response.

When he finds good in every faith that helps any man to lay hold of divine things and sees majestic meanings in life, whatever the name of the faith may be.

When he can look into the wayside puddle and see something beyond mud, and into the face of the most forlorn fellow-mortal and see something beyond sin.

When he knows how to pray, how to love, how to hope.

When he has kept faith with himself, his fellow-men, and with his God; in his hand a sword for evil, in his heart a bit of a song—glad to live, but not afraid to die! Such a man has found the only real secret of Masonry, and the one it is trying to give to all the world.

—JOSEPH FORT NEWTON



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UNITY At the risk of being repetitious the matter of Craft unity is again broached in this column. If the fraternity is to play its part worthily in the coming days and adapt itself to a changing world it is essential that by its own unity it demonstrate its own practical merit in human relationships.

No man can conscientiously commend an agency which is split by faction or stilted by suspicion. The pattern of Craft Masonry is brotherhood. In its ideal sense that pattern is a complete and finished instrumentality. Unfortunately interpretations inherent in different personalities even among brothers persuade individuals to follow divergent paths—sticking to principles which they conceive to be correct, closing their minds to the pure light of reason, prohibiting change of viewpoint at any cost. There is an inherent obstinacy in humans which, while often admirable, is a barrier to progress. Fixed inhibitions based on unsound hypotheses sway opinion and block intellectual advance.

Short-sighted, often narrow and bigoted; viewing the most fateful moment in human history by the standard of their personal likes and dislikes—conservative, some of them, liberal others, radical others—their worst faults are lack of a sense of dimension, of both sufficient fear and sufficient courage.

If we argue with them, they say, "Shall we abandon our principles?" They fail to see that there are principles which are primary.

These principles can be stated in four words: Trust, honor, fidelity, humility.

And the most difficult to achieve of these is humility.

This is true today in Freemasonry. Because there are 49 Grand Lodges in this country, there are apt to be as many interpretations of problem or policy with resultant drawbacks or obstacles to complete unity.

We may proclaim that the Craft is united and to the extent that its ideals are universally identical be correct, but in the interpretation of those ideals local prejudice and even passion sometimes nullifies concerted effort.

It is anomalous that there is no central functioning agency to speak for all the Craft in America. Lost motion inevitably results from this anomaly. The Craft cannot do its full job until it unifies itself and demonstrates to the world its complete solidarity. To that purpose, every effort should be made.

In the present perilous days the merit of the axiom "United we stand; divided we (may) fall" is peculiarly significant. Of a certainty the policy of its enemies "divide and rule" is effectively demonstrated in the shattered ruins of the Craft in Europe and elsewhere. It is suicidal to ignore essential truth and the time to

recognize it and consolidate Craft opinion in complete accord in the United States of America cannot with safety be indefinitely postponed.

THE HOUR Many men of many minds are giving thought to questions which until lately they left to the abstract theorist, the psychologist or the learned professors. Immediately concerned with the problems of wringing wealth from a variety of material pursuits or of preserving a profit from self handed down from their progenitors, abstract questions such as equality of opportunity and social justice were of small interest.

Now it is seen that these latter are of the essence of world life—and strife. In the narrow view is no room for self to the exclusion of all else. Interests—self, national, international—are all wrapped up one with another in a thousand ways among millions of people of a great variety of creed, caste and color.

What transpires in a jungle of Borneo has an effect on world economics, as it has in a bombing of London or Hamburg. The world and world opinion are shaped by each and affected in lesser or greater degree, but not the less positively.

As the ripples from a pebble thrown into a still pond spread to its outer reaches and displaces by its content the specific equilibrium, so the social strata is affected by the seemingly minor incidents in areas separated by thousands of miles of distance.

It has taken centuries to bring the realization of this truth about. Inert gray matter has had to be stirred and many profound readjustments made in men's thinking processes before truth entered.

It is in these slow, yet certain, ways that Truth functions. Only the dull-witted will ignore plain implications and the selfish man is indeed dull-witted if he does not see the handwriting on the wall and the revolutionary changes now taking place in human relationships.

We frequently hear the phrase "the world will be completely different after the war—all things will have changed" and there is truth in that. Because of the pressure of events, epoch-making days of the present will make impossible in many, if not most ways, habits which were considered fixed in the comparatively recent past.

All things change. Not even the greatest of man-made creations, organizational, economic, empirical, but are subject to change. The law of progression prevails inevitably. Witness the transition of the human race from the day of the cave man to its present position and all that lies therein.

In any trial balance set up to tell the profit and loss of man's progress will be found on the one side his spiritual resources set off against the material. Any excess of either induces reaction.

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Alfred Hampden Moorhouse, Editor and Publisher.

Right now the reaction of hitherto incoherent masses are a vital part of the changing scene.

It is in the spiritual field that Freemasonry functions and upon spiritual impulses in one form or another has it continued to grow and expand.

There is always the risk present of a spiritual vision obscured by materialism and it may well be that the purely fraternal focus of the fraternity has been thrown out of line by understandable tendencies common to a society concerned mainly with money and its acquirement for purely personal purposes.

This if true would be indeed unfortunate. The goal

of universal brotherhood is as high as any in the human scheme. With its attainment all things are possible—without it the way up is long and difficult, if not entirely impossible.

So stress must be laid upon the closing up of the Craft in a pure and determined unity to attain its professed objectives. It is not an easy undertaking, yet nothing can be worthier and in the process incalculable gains can be made which are otherwise unattainable.

Hew, therefore, to the line of fraternity. It will be the keynote of all future human determinations.

A Monthly Symposium

ALFRED H. MOORHOUSE
BOSTON

After the War—What?

The Editors;
JOSEPH E. MORCOMBE
SAN FRANCISCO

WILLIAM C. RAPP
CHICAGO

WILL BROTHERHOOD COME?

By ALFRED H. MOORHOUSE
Editor Masonic Craftsman, Boston

THE question for this symposium is asked "After the War—What?" and if Solomon, our ancient Grand Master, were here now and confronted with it, not all his wisdom could supply the answer, for upon

it hinges so vast a variety of so many complex phases, eventualities, decisions and unfathomable human factors of so vital a nature as to be beyond present understanding or prognosis except to the reckless or foolhardy of thought and speech.

In fact, one of the most confusing factors entering into any proper consideration of the subject is the confusing and contradictory character of contemporary opinion by "experts" and others inexpert to the point often of ridiculousness.

Eventual peace is predicated upon certain fundamental conditions: whether men shall be free to pursue their daily living under liberty of conscience and democratic law or the formula of force dominating human life with the specter of physical and mental slavery confronting them.

Upon these two issues hangs the outcome. If freedom survives and an understanding of the elemental factor of human brotherhood prevails, we may look to see the ideals for which Freemasonry stands form an important part of the cornerstone of a new world.

This will not be brought about quickly nor easily. Involved in the happy issue out of all our afflictions are, as said above, a multitude of matters to arise and plague the mentalities which will be concerned in the building of the new world structure.

Now—no answer of value is possible. An attempt



Twelve years ago he conceived the idea of this monthly symposium to be edited by four writers in the East, Midwest, and West of the United States and to that symposium he lent distinction. His sound counsel was sought by many leaders and his services as a speaker were much in demand. No blind follower of tradition, he sought after the good of the fraternity—in ways sometimes unique. He was a pioneer.

During the years in which this writer had the friendship of this man, his admirable qualities, his kindly advice, and always consistent consideration were a source of inspiration and gratification.

Joseph Morcombe and his words of guidance will be missed from the Masonic scene by all its true friends. A literary light has been extinguished, but the memory of his kindly deeds will be a continuing solace in the days to come.

ALFRED H. MOORHOUSE.

Boston, Massachusetts
October 26, 1942

to do so would be superfluous and result only in added confusion. As good Craftsmen we can only work and pray ardently for a just peace and a survival of conditions wherein men may in confidence and security work out harmoniously solution to the problems which human selfishness has brought about.

WHO KNOWS?

By WM. C. RAPP

Editor Masonic Chronicler, Chicago

AFTER the War—What?" It is assumed that the question proposed for discussion is intended to deal with the conditions and problems that will confront the institution of Freemasonry when the global



struggle for supremacy comes to an end, rather than the social, economic and governmental conditions that will then prevail. However, Freemasonry's future, immediately following the return of peace, will so greatly depend upon general conditions that everything must be taken into consideration in any attempt to look into the future. It has been popular to assert that Freemasonry is impervious to trends and ideologies that affect other activities and walks of life, that it can and will pursue its peaceful and beneficent objectives in spite of war, revolution or catastrophe. This is only partly true, as will be learned by a study of the history of the institution.

No gift of prophecy is necessary to envision what will confront Freemasonry if the forces of aggression succeed in gaining the mastery of the world which they apparently seek to achieve. We decline to consider this as a possibility, so approach the subject from the only other angle—that liberty loving men will never submit to enslavement, but will eventually triumph over all would-be tyrants and dictators.

Even so, with victory resting upon the cause of human freedom, no one can foresee or foretell conditions under which we shall live. The prospects are not bright. Staggering debt will rest upon our shoulders, the magnitude of which cannot even be estimated as yet, which must be met by crushing taxes over many years. Millions of men now in armed service will return to civil life, and a place must be found for them. The change of business, big and little, from essential war activity to normal production will cause greater dislocation than has been felt while the process was being reversed. Strange social doctrines and ideals will be in the saddle and will sternly resist efforts to displace them. Can the luxury of Freemasonry propagate under such conditions?

On the other hand, the American people are essentially optimistic, resourceful and accustomed to getting what they want. Hungry for the opportunity of returning to the high level of living to which they have been accustomed, there will be tremendous demand for consumer goods and luxuries which have been denied them for a time, and the factories will hum as they have never hummed before, providing jobs and means of livelihood for millions.

Freemasonry will survive, even under oppression and depression. The spirit and ideals of the fraternity are too deeply implanted in mankind to be destroyed by temporary conditions. There will be times when progress will be slow and when interest in all fraternal matters will wane, with resultant retrogression. There will be difficult problems to solve, but the desire of men for the companionship of men with kindred ideals will ever survive. The pendulum will swing back and forth, as it has done in the past, but throughout the ages there will be progress and advancement.

NARROWING THE ISSUE

By Jos. E. MORCOMBE

Editor Masonic World, San Francisco, California

AFTER the War—What?" Here is a question that just now is engrossing many minds; it affords themes for all the schools of the prophets. We cannot believe it was intended that these modest Symposiasts should essay discussion of the subject matter in its larger or largest aspects. To do so would require space beyond our limits, with knowledge and ability exceeding our utmost reach or skill.

We must therefore assume that the topic thus succinctly stated, refers to the future of Freemasonry, as may be best judged from present trends and the expressed views of those most competent to speak both for the fraternity and the war-worn peoples.

He is dull of apprehension who has not already caught a new note in general discussions of the war and its probable aftermath. The ideal of human brotherhood, to come to at least partial realization following the present conflict, is being given expression and emphasis. This seems among the few stated objectives that seem most hopeful for the time to come. Thinking men of all the articulate races and even the lesser tribes share in this hope. It means that those who love their fellows are seeking a firm basis upon which to build a substantial and permanent structure of fellowship. This, they believe, will be able to hold in check the wild ambitions and colossal贪欲 that have through the long generations kept the peoples in fear, and have doomed humanity to recurrent periods of destruction and massed slaughter.

Again and again following great wars, the more ardent and valiant souls have sought to find a gain that may be taken as compensation for loss. They have hoped to find recompense for the humiliations and terrible tolls of life incurred. They have preached with a new fervor the gospel of abiding peace and an enlarged righteousness. But always there have been racial or other prejudices that defied the plea. A considerable part of humanity has been considered beyond the pale in any scheme for proposed betterment. Thus the way has been left open for any of evil intent who sought to stir new strife, and to make of such exclusions a leverage for their selfish purposes.

This new note, expressive of human brotherhood,

coming from men of diverse nationalities, many of them hitherto kept apart by racial or creedal differences, gives weight and substance to the new evangel.

At this juncture, and because of such encouragement, an opportunity is opened to Freemasonry beyond anything in the past. The great fraternity is not a proselytizing body; its adherents are truly volunteers in the army of righteousness, entering the service of their own free wills. In so far as these men have sought and been able to grasp and live to the great principles and lofty ideals of the Craft, they have become a leavening influence, reaching far. Masonry has for many years quietly exerted itself to impress others by example, rather than by other forms of appeal.

Now the central truth of Freemasonry, long neglected as a great redeeming quality and applicable to all men, is being preached as a new gospel by those who have been brought to light by contemplation of the sufferings of humanity. It is for the real leaders of our institution to sense the peculiar opportunity now offered, and accept the duty involved. We should welcome such spiritual recruits, though not of our own membership. These also we can help by making more clear, and applicable to the time, our long held principles, not as

a mere theory, but as part of the more perfect life and open to every child of earth.

To fit the fraternity for such task will require more than a few diffusive or gushing speeches. It cannot be brought about by resolutions passed in Grand Lodges. The requirements are an intense earnestness dominating an inspired leadership, guided by wisdom and an overpowering conviction of right and justice. So will there be made possible this ideal of kinship, as part of the common consciousness, that which Masonry has always taught—a deep and controlling recognition of the brotherhood of man.

Are we, as an organization of considerable weight and influence in the nation, capable of rising to the opportunity thus offered? For if Masonry can, of heart and soul, dedicate itself anew to a work that it has long theorized upon, and beautifully illustrated within itself, we shall not need to ask, "After the War—What? The place of the fraternity in a future of restored peace will be secure and honored, as having made manifest in a time of unprecedented crisis and of danger to all kindly human relationships, the way to a higher conception of MAN, as the child of GOD, and an inheritor of every good.

FREEMASONRY AND A NEW WORLD ORDER

An Address by Rt. Rev. Lawrence W. Burt, Sydney, N.S.W.

Has Freemasonry any contribution to make to a new world order?

Yes, when a new world order is founded on the Freemasonic principles of Brotherly Love, Charity and Truth, the major problems of mankind will vanish as mist before the dawn—and it will be the dawn of a happy, prosperous and lasting civilization.

For those who see events in their true perspective there are two sides to the world crisis. There are the powers of destruction on the one hand, and there are the powers that plan and work for reconstruction on the other. Even the merciless destruction caused by the enemies of progress will eventually be turned to good effect by the evolutionary forces of nature. By utilizing the destructive forces of Nazism, obsolete forms, creeds, customs, outgrown systems and organizations, will be swept away, that the ground may be cleared for the raising of a new and better civilization. This knowledge is the silver-lining to the black clouds that overshadow humanity. Therefore, in the dark hours that beset us, while the worst horrors overtake us, let us remember that the agonies of mankind are not in reality the pangs of death, but the travail of birth, the birth of a new and better age. Freemasons who realize the unlimited possibilities of this constructive side of the picture unreservedly throw their whole weight of knowledge and energy into bringing about a speedy victory to the defenders of Brotherhood, Mercy and Truth.

This promise of the birth of a new age is no mere dream. Coming events cast their shadows before them, and science bears witness of unmistakeable signs. For years past ethnologists have observed that a new and

advanced type of humanity is appearing here in Australia, in New Zealand and most especially in California. A new race of men are born overnight, so to speak, from parents who migrated from the other side of the world. Some of them have been tried and tested in the last and in the present Great Wars, and have won the admiration of all for their deeds of bravery, initiative and comradeship. These new lands are bringing forth a new race which scientists have never before recognized. Among our Australian children are many of this new type. They are highly intelligent for their years, extreemely sensitive, self-reliant, artistic and intuitive.

Concurrent with this scientific revelation of the new race there exists another important fact. It is that the surface of our globe is changing, a new continent is slowly emerging from the Pacific Ocean. Along the shores of California to the west, scientists declare that a new continent is gradually taking shape. Now and again we hear of the appearance of a new island, perhaps the peak of some mountain range which is slowly rising from the ocean depths. Steadily with imperceptible movement new land is rising. Earthquakes are caused by the movement of the earth's surface. The ocean waters become shallower in the vicinity of the emerging continent.

According to occult tradition this new continent is destined to be the home of a new race. It is said to be part of the Great Architect's plan for the evolution of humanity. In this new land, fresh and undefiled, we are told humanity will rise to greater heights of culture and spiritual achievement. There, free from the fears and wants of the flesh, man will be taught to develop the

powers of the soul. But before that great day arrives, much spade work must be done to lay foundations adjusted by the Square, the Level and the Plumb—the Principles of Truth, Brotherhood and Justice.

It is, therefore, reasonable to ask: What special contribution has Freemasonry to make to the new World-Order? I would suggest the following. Some will doubtless wish to add others.

Firstly, Freemasonry gives a spiritual conception of life, a conception that offsets atheism and materialism. This is important when we realize that atheism and materialism directly and indirectly have brought about the existing world chaos. No man with a mind imprisoned in atheistic thought can become a Freemason, for every candidate for the Craft begins his Masonic career by pledging his faith in God. From that moment onward the apprentice is taught to realize that his personality is not his true self, but merely an instrument of the soul. He is taught to knock off the superfluous knobs and excrescences of the personal-self that it may more fitly express the powers of the soul. Passions must be transmuted into service for others, the emotions must be purified and ennobled, and the powers of the mind must be developed by meditating upon the good, the true, the beautiful in life. Gradually he is led to inculcate the basic principles of morality and to lead a noble spiritual life. So the Freemason is led to view with reverence and awe the wonderful handiwork of the Great Architect of the Universe, and to transfer the pivot of his life from the circumference of material things to the centre of spiritual realities.

Freemasonry is essentially a Science of the Soul. It is a progressive journey leading the candidate ever inward and upward to the realms of Reality. The journey begins by the candidate affirming the existence of *God Transcendent*. For those members who practice the teaching, it ends in the realization of *God Immanent* in all men. Is not this knowledge the crying need of humanity today, to know that this is God's world, that "by Him were all things made and without Him was not anything made that was made?" The need to realize the spiritual basis of all things, to respect the sanctity of life, and to know that:

All Nature is to God a glorious garment rare,
And he who looks beneath that robe may find Him
everywhere.
The Eternal Great First Cause in all around we see;
And there is nothing low or mean for there is naught
but Me.

A knowledge of this spiritual basis and unity of life leads to the second great principle of Freemasonry—that of Brotherhood. The Freemasonic organization is one of the greatest brotherhoods in the world. A Freemason is committed not only to believe in brotherhood, but to practice it. Freemasonry may be said to differ from religious systems in that it emphasizes a life of morality and service, rather than the indulgence in arguments on speculative philosophy. Brotherly love is called "the foundation and cornerstone, the cement and glory, of this ancient Fraternity." It teaches that "the

highest ideal in life is to serve." What a transformed world this would be if the new civilization adopted these Freemasonic principles as the basis of all human endeavor? Worship to God and service to man. To reverence the sanctity of life, and to practice brotherhood to our fellow-man. This brings us to the third principle of reconstruction.

This applied brotherhood must be all-inclusive without distinction of race, creed, or sex. Humanity is one in origin and essence. Brotherhood is a fact in Nature. "Ye are gods, and all of you are children of the Most High," said the Christ. But for centuries past nations have come into being with the pugnacious male element predominant, and man has ruled by the power of the sword directed by the cleverness of the mind. This one-sided strength has ever led to ill-balanced government, and has contributed largely to the tragedies of history. Coupled to the might of man's hand, and the knowledge of his mind, we need the love of woman's heart, and wisdom of her intuition.

It is folly to talk about the equality of the sexes. The sexes are not equal. They think, they feel, and they act differently. The sexes are complementary and interdependent, not only for the propagation of the race, but for well ordered government also. Either sex is incomplete in itself. Only by the combination of the two do we get harmony, balance and rhythm. No woman took part in the peace terms of Versailles. Male victors dictated terms with the mailed fist, and our battles have to be fought over again in more tragic conditions. No woman's voice is heard in the German Reich, or in the edicts of Nazism. Might alone determines right for them.

Woman must play a full and equal part in the reconstruction of the world. Scientific and humanitarian organizations have demonstrated that the sexes can meet and work upon the level with mutual advantage. Since her partial emancipation during the past century woman has proved her worth in philosophy, in science, in leadership and humanitarian work. In modern times what single individual has contributed more to the spiritual regeneration of the race* than Dr. Annie Besant, Mrs. Baker Eddy, Miss Maude Royden and other women who work for the uplift and brotherhood of mankind.

The problems of the future are so immense, and so intricate, that we need to pool woman's wisdom of the heart, with man's knowledge of the mind, if we are to rebuild civilization on sound foundations.

The fourth principle for reconstruction would be a true appreciation of the value of ceremonial and of the invisible realms around us. Without ceremonial the life of man is incomplete. All life is a grand ordered ceremonial, from the cyclic movements of suns and universes scattered throughout space, to the orderly revolution of the solar system and planets bringing the seasons of the year each with their ever changing phenomena. Adapting his life to the clock of Nature man unconsciously in many ways performs his daily ritual, the ritual of bathing, dressing, eating, business, recreation and sleep.

Religious ceremonial brings men into co-operation with the unseen world and its inhabitants. Ceremony

builds bridges between the outer and inner realms of existence. The beauty, harmony and rhythm of religious ceremonial sets in motion vibrations which affect man's soul-nature, and quicken his spiritual growth. Furthermore, super-physical beings (members of the Grand Lodge above) are invoked by ordered ceremony, Angels and Archangels, spiritual beings, who are ever ready to aid us in our spiritual endeavor. By the practice of ceremonial the brotherhood of man on earth is brought into union with the brotherhood of Angels, and other invisible beings, and so is completed the grand circle of life. "On the earth the broken arcs; in the heaven a perfect round."

Religious ceremonial brings just that needed completeness to the life of man. Hence these four principles of reconstruction are: "The Fatherhood of God, the Brotherhood of Man, the completeness of sex, and the ceremonial linking of the outer and inner realms of man and of Nature.

Slowly, but definitely, consciously or unconsciously, by virtue of evolutionary progress, we move forward to the time when:

These things shall be! a loftier race
Than e'er the world hath known shall rise
With flame of freedom in the souls,
And light of science in their eyes.

They shall be gentle, brave and strong
To spill no drop of blood, but dare
All that may plant man's lordship firm
On earth and fire, and sea and air.

Nation with nation, land with land,
Unarmed shall live as comrades free;
In every heart and brain shall throb
The pulse of one fraternity.

—Lowell.

ALFRED THE GREAT

By JOHN RICHARD GREEN

Alfred was the noblest as he was the most complete embodiment of all that is great, all that is lovable in the English temper. He combined, as no other man has ever combined, its practical energy, its patient and enduring force, its profound sense of duty, the reserve and self-control that steadies in it a wide outlook and a restless daring; its frank geniality, its sensitiveness to affection, its poetic tenderness, its deep and passionate religion. Religion indeed was the ground work of Alfred's character. His temper was instinct with piety. Everywhere throughout his writings that remain to us, the name of God, the thought of God, stir him to outbursts of ecstatic adoration. But he was no mere saint. He felt none of that scorn of the world about him which drove the nobler souls of his day to monastery or hermitage. Vexed as he was by sickness and constant pain, his temper took no touch of asceticism. His rare geniality, a peculiar elasticity and nobility of nature, gave color and charm to his life. A sunny frankness and openness of spirit breathes in the pleasant chat of his books, and what he was in his books he showed himself in his daily converse.

Alfred was in truth an artist, and both the lights and shadows of his life were those of the artistic temperament.

His love of books, his love of strangers, his questionings of travellers and scholars, betray an imaginative restlessness that longs to break out of the narrow world of experience which hemmed him in. . . . "Desirest thou power?" he asks at another time; "but thou shalt never obtain it without sorrows—sorrows from strange folk, and yet keener sorrows from thine own kindred." "Hardship and sorrow!" he breaks out again; "not a king would wish to be without these if he could; but I know that he cannot." The loneliness which breathes in words like these has often begotten in great rulers a cynical contempt of men and the judgments of men. But cynicism found no echo in the large and sympathetic soul of Alfred. He not only longed for the love of his subjects but for the remembrance of generations to come. . . .

Scholar and soldier, artist and man of business, poet and saint, his character kept that perfect balance which charms us in no other Englishman save Shakespeare. But full and harmonious as his temper was, it was the temper of a king. Every power was bent to the work of rule. His practical energy found scope for itself in the material and administrative restoration of the wasted land. His intellectual activity breathed fresh life into education and literature. His capacity for inspiring trust and affection drew the hearts of Englishmen to a common center, and began the upbuilding of a new England. And all was guided, controlled, and ennobled by a single aim. "So long as I have lived," said the king, as life closed about him, "I have striven to live worthily." Little by little men came to know what such a life of worthiness meant. Little by little they came to recognize in Alfred a ruler of higher and nobler stamp than the world had seen. Never had it seen a king who lived solely for the good of his people. Never had it seen a ruler who set aside every personal aim to devote himself solely to the welfare of those whom he ruled. It was this grand self-mastery which gave him his power over the men about him. Warrior and conqueror as he was, they saw him set aside at thirty the warrior's dream of conquest. . . .

And it is this which has hallowed his memory among his own English people. "I desire," said the king in some of his latest words, "I desire to leave to the men that come after me a remembrance of me in good works." His aim has been more than fulfilled. His memory has come down to us with a living distinctness through the mist of exaggeration and legend which time gathered around it. The instinct of the people has clung to him with a singular affection. The love which he won a thousand years ago has lingered around his name from that day to this. While every other name of those earlier times has all but faded from the recollection of Englishmen, that of Alfred remains familiar to every English child.—(*History of the English People*, pp. 68, 96.)

ST. PAUL'S, LONDON

By SAMUEL HENRY LONGLEY

The ancient Abbey at Westminster has for centuries closely associated with all the colorful pomp that goes with royalty, so at the other end of the metropolis is St. Paul's, the people's church to which they go in times of stress or rejoicing, and where many of their popular heroes have been buried. It is the last resting place for the bodies of Nelson, Wellington, Lord Roberts, with many others. Memorial tablets are here for others whose bodies rest in distant lands. Captain Scott, Arctic explorer, General Gordon, of Khartum, are among this number and recently a bust of General Washington has been placed in the crypt.

It is of interest too to Freemasons to learn that the architect of this Cathedral was not only an operative Mason but he was also a Speculative Freemason. Sir Christopher Wren was born October 20, 1632, and was entered in Wadham College at Oxford in his fourteenth year. In 1657 he was elected Professor of Astronomy at Gresham College and later he was appointed Savilian Professor at Oxford. In 1665 he went to Paris to study the public buildings there and was later appointed Surveyor General and Chief Architect. The great fire destroyed much of London in 1666 and a great part of the work of rebuilding fell to Wren.

There is some doubt as to whether Christopher Wren was a Freemason and of course the records of that time are missing, so it cannot be settled with certainty. However, there are several matters that seem to make his membership fairly sure. He did make the plan of this cathedral and superintended the erection as master of the work. He was made a Knight in 1672 and lived until 1723 when he passed away in the ninety-first year of his age. He is said to have been a member of the old Lodge of St. Paul's for eighteen years and to have met with them at the Goose and Gridiron near St. Paul's Church.

This cathedral is the masterpiece of Brother Wren and is the fifth largest church in Christendom. St. Peter's in Rome is the largest, followed in size by the cathedrals in Milan, Seville and Florence. This church was begun in 1675 and was finished in 1710, although the first service was held there in 1697. As we approach the building from Ludgate Hill the imposing west front makes a deep impression. The broad front has a portico with a double set of columns, the lower with twelve Corinthian columns, the upper with eight of mixed styles. In the pediment above the entrance is a good relief of the Conversion of St. Paul. At the peak of the gable above this is a statue of St. Paul, with one of St. Peter at the right and of St. James at the left. At each corner of the front is a tower with figures of the four Evangelists. In the north tower is a chime of twelve bells and in the south is the largest bell in England, called the Great Paul.

The ends of both transepts have semicircular porticoes with columns and are adorned with figures of five of the Apostles. The dome above the crossing rests on a drum made in two sections of which the lower has

Corinthian columns and the upper those of different types. On these stands the fine dome made in two parts of which the outer is of wood covered with lead and an inside dome of brick on which the lantern of the top rests. Above this lantern rests a ball on which stands the cross. On the pediment of the south porch is carved the figure of the Phoenix on which is inscribed the Latin word Resurgam. This alludes to an incident to the building. When Wren began his work he wished to mark the center point of the church and asked a workman to bring him a piece of stone for the purpose. The latter picked up a bit of an old tombstone on which was that word and Wren adopted this as his motto for the work.

The interior makes a deep impression because of its beauty and grandeur. Far away to the east end stands the altar of white marble with figures of the Savior and the Virgin Mother and the Child. Reliefs show events from the life of Jesus and there are also statues of St. Peter and of St. Paul. This stands out far enough from the apse to give room for a Jesus Chapel there. The vault and the walls of the choir are adorned with glass mosaics. Christ enthroned is the main picture over the apse and about this are figures of the six virtues.

The ceiling and the walls of the choir and the Jesus Chapel of this temple are a real treasure house of mosaic, giving scenes from the Bible and sacred history. Hours can be spent there and something new learned with every visit. In the upper window of the Apse are pictured the twenty-four Elders of the Revelation with Noah's offering and Melchisedek blessing Abraham on the walls close by, with the ocean giving up its dead on other walls. In the choir itself are mosaics showing the creation of the birds, fishes, and animals. There are also others with the temptation, the confession and the expulsion from Paradise. Over the organ is one of Adam and Eve in Paradise.

The dome rests on four large piers set in the angles of the crossing, within which are small chambers, and by eight inner piers. The spandrels between the arches which stand upon these piers are ornamented with mosaics. Above the arches runs a whispering gallery, so called from the fact that a whisper can be easily heard from one side to the other. Still higher are pilasters with square headed windows and still higher is the dome, ornamented with paintings, but these have been injured by the weather. These were eight scenes from the life of the Apostle Paul. In various parts of the dome and the pillars are many other mosaics showing Matthew and John, Mark and Luke, and several of the Prophets. Still others give pictures of the Crucifixion, Deposition, Ascension and Resurrection. In the south transept is Holman Hunt's *Light of the World*.

It is easy to see how this beautiful cathedral differs from the others studied in this series. This was created after the classical influence had become strong and this was felt throughout. Then, too, all the older

churches were plundered and some ruined during the Reformation period. However, we are grateful to have the work of one whom we know to have been a Master Mason, both of the Operative and the Speculative Craft.

[Since the above article was written old St. Paul's has,

in common with many other English church edifices, been subjected to Nazi savagery and some parts of it destroyed. It is safe to say that our British brethren will after the war not be content to let the ruins stand but will restore them to their original beauty.—ED.]

THEY SPOKE OF PROGRESS

By IVOR BROWN, in the *Manchester Guardian*.

In one of his lesser and most delightful lyrics G. K. Chesterton exclaimed,

*They spoke of Progress spiring round,
Of Hope and Mrs. Humphrey Ward,*

and proceeded to demand escape into a tavern. Mrs. Humphrey Ward is no longer and Hope, perhaps, is not quite what it used to be. And what of Progress? Does it spire still?

The notion of a spiral was the escape from the more direct optimism of certain Evolutionists who could see the march of man as a straightforward climb from the primeval mist and mud. If you assumed that rapidly expanding wealth and increasing comfort, with a slowly widening freedom to acquire the same, are the tests of Progress, it was easy enough to be sanguine in Britain at the beginning of the twentieth century—easy, that is, if you did not look futilly below the surfaces of Mean Street or round the corners of Sinister Lane. Fussy people who poke into crannies will always find a little grime, and there were plenty of chances to write "slut" with one's finger on the shiny but undusted mahogany of Edwardian capitalism. Quite a number of people were beginning to take such liberties.

Since then we have had two wars, the second of which has made the first one's title of Great seem altogether out of order. The present war is surely the largest, costliest, cruellest of all the world's calamities, what an American might call the "Top Low" in man's social achievement. Yet, amazingly, at the same time, one feels that Progress, spiring and perspiring on its course, is somehow progressing. The very fact of adjacent barbarism is the spur to increased civility; the more life is brutally squandered, the more do we feel the duty to honor and guard what is left of it. Wars drive at the conscience as well as at the enemy. They evoke high hopes of social reconstruction, new homes, new towns, new schools, new happiness.

Therein lies the oddity of man's doings upon earth. He is always moving in such radically contrasted ways; one hand is mudlarking, the other stretching to the stars. Here he is giving his blood and sweat and tears to ease the lot of his fellows through labor or science or the arts; there he makes the same sacrifice merely to pill and slay and alter flags upon the map. Why is it, one moans in the anger of frustration, why is it that he can never get hands and feet out of the mud everywhere and all at once?

We are apt to forget that civilization has ever been the precarious pleasure of a few. It could thrive only behind barriers. To the Greek City-State, where so much of civilization was born, the Wall was the essential

thing; beyond lay Barbarism. So with China, so with Rome. Before you made your city you had to make its fence; the light was small, the outer darkness vast. Even amid the little light there was much not fit to be seen. So, even in civilized communities, there were large streaks of barbarism. What more urbane than Augustan England on the gilded surface, what more savage than its gin-soaked poverty below? Close by too were strange forms of citizenship. Wrote Sir Walter Scott of the Highlands at that period: "Addison, it is probable, or Pope would have been considerably surprised if they had known that there existed in the same island (within forty miles of Glasgow's commerce and learning) a personage of Rob Roy's peculiar habits and profession."

The Prospero and Caliban should exist alongside is strange; far stranger is it that Prospero should so often sit at Caliban's table. That is the mystery of Tudor and Jacobean England, in which the pursuit of the humanities was mixed with the relish of most brutish and degrading spectacles. "Hamlet" was acted next door to the bear-gardens and probably interrupted by the roars and howls of baited "bulls," mangled dogs, and small boys driven in with canes to lash blind bears into a fury and often bloodily mauled in the process. It seems that the same gentry whose pence and shillings made Shakespeare possible would turn as readily to the shambles in Paris Garden, the public flogging of a prostitute, or the spectacle of a half-strangled man being legally eviscerated and dismembered at Tyburn Tree. (It was the nice point of the executioner's art that his victim should be still alive when the drawing and the quartering began.) This before a crowd who might have just come from hearing the noblest of English poetry and were themselves instructed devotees of music in all its forms! "How 'gainst this rage can Beauty hold a plea?" asked Shakespeare of that bear-garden world. Yet Beauty was somehow gloriously seen and heard.

"They spoke of Progress spiring round." It has been, it remains, it may ever be the queerest form of upward movement, more of an uncertain lurch than an orderly ascension. Just at present one is tempted not to speak of it at all. Does the gyration in the least continue? Perhaps not, but there is no sign of general despair. While juniors fight the elders sit and plan as though their dream-palaces of progress would some day have foundations, wall, and roof. Beauty must and shall survive. More striking proof of confidence is eagerness to breed. In homes and hospitals women who willingly conceived amid this horror of war are painfully giving

birth, not with the mere impulse of animals or ignorance of the serf who takes fertility for granted, but happily, eagerly, with the freedom of those who could avoid it if they would.

To be a parent at present is to do far more than give a hostage to fortune; it is to assert a belief, a belief not

easy to sustain. Who now decides to make more life speaks up for progress, proclaiming by the deed a firm belief that the spiral still is there and does indeed swing up and on. Justly may we salute those bravely trusted handers on of life's uneasy torch. May the light burn!

THE ROMANCE OF FREEMASONRY

An Address by Right Worshipful and Reverend Brother Joseph Fort Newton, D.D., in Toronto

It is both an honor and a very great happiness for me to be here this evening to greet this extraordinary assembly of our brethren. It is the third time that I have visited Toronto. The first time I came in 1910. As a very young man I came to ask the late Goldwin Smith to write me an introduction to the life of President Lincoln which I was engaged in preparing. He received me very kindly when I told him what I was doing and he promised to do what I asked. Unfortunately, death did not allow him to fulfil that promise. It was at that time that I first had a glimpse of your beautiful city.

It seems to me that a new city has arisen since I was here twenty-five years ago. As I remember it then, the old Queen's Hotel stood where this magnificent hotel stands now. It is a brilliant city and I am deeply grateful to you for this cordial welcome.

It is a great Grand Lodge,—the Grand Lodge of Canada, in the Province of Ontario, and I am happy to know something of its history, not only in that brief and concise and beautiful work of M.W. Brother Herrington, but also in the larger volumes of the late Brother Ross Robertson. I don't know of any Masonic research that can surpass the works of the late Brother Robertson in the carefulness with which he arrived at his conclusions and conditions and in the enchanting style in which he wrote. He wrote, as did Brother Herrington, only in much briefer form, part of the romance of Masonry in this great Dominion. It is indeed a happiness to be here at the unveiling of a great portrait,—a portrait of a man who takes his place among the noble Masons who have ruled over this jurisdiction. One of the towering figures of this Grand Lodge is that of Brother Wilson. Nobody can read the history of this Grand Lodge and not realize what a truly great Mason he was. He was wise with the wisdom of astuteness, patient as a negotiator over the union of two jurisdictions in the same territory, and one of the most prolific speakers of English that I can recall in the leadership of our Brotherhood. It is a grief to me not to meet Worshipful Brother Ponton this evening. We have been friends for many years and I officiated for him on a most interesting occasion in my church in New York City some years ago when he was married again. He is a very brilliant Mason and I think the best fraternal correspondent in the western hemisphere. I knew he had been ill and had suffered an accident but I had so much hoped that he might be present this evening. I hope the brethren who are near him will convey my greetings and remember me to him with special affection. This is a wonderful assembly and I like your spirit of fun and frolic. We do not have as much fun in our lodge as it is mostly made up of old

Masons. I want to talk to you this evening, if I may, on the "Romance of Masonry."

The great introduction to which you have listened will show you my interest in Masonry began before I was born and I owe it to the life of my father. Yes, it is true, that from the earliest years when I heard that history it warmed my heart. It filled me with a strong urge and put such a stir in my heart that I wanted to follow it from my earliest boyhood. It showed me a great brotherly love to the wives and orphans of many unfortunate fellows. And as I have gone on through life and have seen more of the cruelty of the world and of the unbelievable hardness of the human heart, I have realized that Masonry is one of the great poems of the world. It is romantic in its origin.

I remember very well asking for admission to the Brotherhood when I was a young minister. When they were good enough to allow me to enter, I seemed to be in a whispering gallery where voices were trying to speak to me out of the past and tell me wise and good and beautiful truths. I wondered if the men in that lodge realized the full meaning and the far-echoing and haunting meanings of the symbols round about them. I wondered if they realized that they had in their hands the shadow of something great and wonderful and I wanted to know all about it. And in the evening, after I had received the third degree of Masonry, I asked if there was any book that would tell a young man all about what it is and whence it came and what it is in the world today. Nobody seemed to know of that kind of book. Then I asked the Master a lot of questions. He was a good man and a good Master and knew a good deal about Masonic Law, but he was not widely enough informed of the story of Masonry.

Then I moved to Iowa. Far back in the history of that Grand Jurisdiction, the first Grand Secretary of the Grand Lodge of Iowa in some way induced the Grand Lodge to appropriate the magnificent sum of five dollars to start a library. He did not stop. He kept at it again and again until he built one of the greatest Masonic libraries in the world. Some of you Masons have visited it. If you want to do any research in the field of Masonry, that is the place to do it. He had the genius of a book collector and how he got some of the books without being arrested for housebreaking, nobody was ever able to understand. And there it was,—right at my door. About the same time I became Grand Chaplain and having told this story about a desire for this book, the Grand Lodge asked me to write such a book for the Grand Lodge, and I did. Going back and back and back, sifting all kinds of wild legends, I sought to find the real

facts about real Masons and put them forth in an understanding way. That little book appeared in 1914 and has gone all over the Masonic world. It is the only book that has the imprint of a Grand Lodge. Later, while living in England, I did more research and went through it for mistakes and then brought out a revised edition. It was translated into Dutch and used as a text in the Netherlands. It was also translated into Swedish and was used in the same way. It is printed in Portuguese and Syrian and in German and there is a copy in almost every Masonic Lodge all over the world. So it has gone from place to place because the need I felt had evidently been widespread, and for the past thirty years I have tried to do two things; first to induce Masons to know more about Masonry; second, to convey knowledge to them that they may be able to know more intelligently of the constructive life of truthful Masonry. Yes, it is a romance. It was romantic in its origin. Let me sketch it briefly.

The world has cracked up and gone to pieces, not for the first time nor for the last, with wars and then stretches of peace and re-organization all in our generation. The cozy, comfortable world of the Middle Ages was shattered by the Revival of Learning. It was broken up politically by the advent of nationalism, by the people of the north outside of the old Roman Empire. It was later upset by the Industrial Revolution and still later by the march of the victory of modern science. The Roman Catholics gave to the men of the Middle Ages a shrine that still stands. It may be found useful again. We have found today, in the breaking up of the Middle Ages, that they had two commanding philosophies of life but with the breaking up of the Middle Ages, as far as is realized, we created our modern world, and from among them—Free Masonry, instead of a response of an unformulated aspiration.

It was in a very casual way that a few conceived the idea of the Grand Lodge. There never was such a thing before. They did not know they were doing anything great,—and that is the way it was done. They never sat down and planned the thing deliberately. They didn't even keep any minutes of the proceedings of the famous evening. No minutes were kept for some little time. None were published until 1723. I have great pleasure in reminding you that the constitution of Freemasonry was written by a clergyman. That is why it has never been amended. Of course that clergyman was a Presbyterian. When I read the constitution it sounded like a product of a General Assembly.

The first Grand Lodge was established midway between the journals of John Fox, the Quaker, and John Wesley, the Methodist. That is a chronicle that broadens out like a picture of that century. I used to take a copy in my pocket when I went all over England just to see if I could find a place he had not been. It was a curious England. It was a time of moral decline and you remember the famous sermon describing the moral slump and chaos where the churches were empty and the clergy were sometimes drunken.

Yes, it was a time when the very depth of hidden human need was met by some divine response and as at all times when real religions is at altogether too low an ebb people argued about religion and pummeled each other with Bibles to get the better of the argument.

When men have nothing real to argue about, they argue about religion. Our William Penn gave that epigram. When they do that, they do it in the name of religion,—that which religion forbids. The country was cut up and divided into religious sects so small that you have to call them insects. It was at that time when Anderson sat down and wrote that article in which he said, "In olden days Free Masons were obliged to be of the religion of the country in which they worked." Now the religion of Masonry is that in which all good men agree—agree to be good men and true; men of honor and of honesty. And they agree that each Mason may follow the dictates of his own conscience; may practise the religion of his own choice. And so they made Masonry a center of union to those who would otherwise be kept at a distance,—a center of friendship.

That was the purpose of the organization as set forth in our Constitution—a great center of friendship and a focus of fellowship to bring men together that they may know and understand and therefore love each other. It was not our desire to reform the world but just to make friends of men in the world,—bring men a little closer together so that each could feel the heartbeat of the other and sit down and sing together and learn to be friends.

Brethren, there is nothing that this distracted world needs now more than the making of friends among men. No wonder in that time of loneliness men were ready to be drawn together as they will be shortly again. The end of the world has come and that is what has brought us now very close to the end of the human world. No wonder the romance of Masonry grew so fast. It was needed. Men underneath their sectarianism wanted to be friends as I believe they do in their hearts today in spite of high walls and fortifications. I believe if we knew what is going on in the hearts of men we should discover that their deep hunger is for a greater friendship for each other. I believe that the religion we need is one of great friendship and good will. So Masonry grew because it was needed, because it ministered to something that men must have.

It grew so fast that at one time there were four Grand Lodges in England. There was a Grand Lodge of all England and two subordinate lodges. Then there was indeed an interesting contest between two lodges. They had contests,—these two lodges, and the Grand Master of the Grand Lodge loved to write letters to these lodges and encourage them along. I have read some of the letters he wrote and he really loved the men with whom he was engaged in contest. After all, it was a contest between these two lodges and not a conflict. There was rivalry, but no wrangling. That is as it should be between Masons and when I read the letters he wrote to the men I knew he had the heart of a true Mason, and I love him for it. One Grand Lodge adopted the British Army and the other the Navy and between the two they spread all over the face of the world. They brought it to this country and Massachusetts and Pennsylvania are still debating which has the honor of being the oldest Grand Lodge. Living in Pennsylvania, I must take the side of Pennsylvania, of course.

We had a great debate with Massachusetts and Maine not so long ago. The beauty of the debate was that they

both happened to be right, each from his own point of view. Massachusetts is right in saying that they had the first lodge (in Boston) and Pennsylvania is right in saying that they were the first constituted lodge under the jurisdiction of the British obedience. But the first lodge in Pennsylvania was born in 1731 of which lodge Benjamin Franklin was Master in 1734. It was authorized in 1735 by the Grand Lodge of Ireland. But we had a good time arguing it out. I do not know whether you would be interested in part of the romance in the making of the Republic to the south, in what we call the War of Independence and you call a disruption of the Empire. It was largely due to Freemasonry, which was the only intercolonial network through which the thirteen jealous colonies could possibly work together. It was not easy to get a system that would get the colonies to work together. They had no common form of government. The Church could not do it. It was divided. In New England you might be turned out in the snow with the hope that you might freeze to death. You might be hung by the society of friends on Boston Common. It was a very unfortunate thing to be an Anglican in New England in those days. On the other hand, if you lived in Virginia in the south, and were a Methodist, you had an equally hard time. You had to pay higher taxes. They even had a law on the statute books permitting the burning of heretics. They never enforced that law because they were much too interested in fox-hunting to bother and so the law was never enforced. Those conditions are true of every one of the Commonwealths of our Republic. I could tell you almost without end of my Mother Lodge in Texas. We had a revolution of our own in Texas and set up a Republic. We defeated the Mexican army.

My mother was born in Texas when it was a Republic, before it was even a part of the United States. And if you go to the capital city of that State you can see the French Embassy there where the Ambassador of France lived. Holland Lodge was the Mother Lodge out of which grew the Grand Lodge of Texas. The public school system of Texas was revised in Holland Lodge. The men that carved out the Commonwealth, who organized and framed the law, were members of Holland Lodge. Or take King Solomon's Lodge. They did the same thing in that Commonwealth. Or St. John's Lodge in Philadelphia. They did the same thing. This is the way the public schools of New York were established. The Grand Lodge conceived the idea of a school, free, for underprivileged children. After awhile it grew out of all bounds and beyond the powers of the Grand Lodge and was taken over by the State. But I dare say that it was true in this Dominion, that the men who set up these institutions of liberty, schools for greater enlightenment,—and I might say that this was not an easy thing to do,—were men of our Fraternity, brothers and builders. Masonry has always made men. It is a great romance, I tell you. If I had the time to follow it through with you this evening, I believe you would all agree with me that it is a great romance. I want the young men here to go back to their places, realizing what a great tradition they stand for. Among the most precious of spiritual possessions of the English-speaking people is the human spirit and enterprise of Freemasonry. It is

a shining tradition. It has been a shining tradition wherever it has gone, as you will have learned from the remarks made by the Grand Master of Quebec this evening. It is a tradition of life and liberty and loving-kindness which some are trying to tear down today.

If it has been a romance in the past, will it be equally as romantic in preserving the inheritance of my fathers and yours and our common race? Think of what would happen to civilization if the first thing to be destroyed is the Masonic Fraternity.

They tried to destroy it in Switzerland last year and made a cunning attempt to do so but fortunately were thwarted. If Masonic Lodges are the first thing to be closed, the second thing is the Christian Church. They stand or fall together because both rest on the same faith and the same dignity of human beings. When one falls the other falls, too. When man loses faith in himself he loses the sense of his own worth to his race and to his God. He loses the vision of his own rights that are imbedded in his nature, placed there by God and, if democracy of this kind goes down, Christianity follows it. This is the desperate cynicism of our day. Civilized society is endangered by the sudden and unaccountable advent of a spirit,—sinister and ghastly and ruthless. The old Cæsarism was much different. There was dignity and law and jurisprudence in the old Roman Law and there were many great lawyers. We are in the grip of blind idealism. It is a time of great danger in history as you well know. Culture is in the eclipse. The tom-toms of war are heard incessantly. It is not a time to be nervous. It is not a time to lose hope. But, if the civilization that was built up so patiently is to be preserved and passed on, it will take all the fortitude and spiritual vision of Freemasonry, with the Christian Church, to take a great part in that enterprise.

Temporarily, at least, we have suffered along with the Christian Church, along with the universities, along with all those lovely and beautiful agencies and institutions that have been built up for the refinement of mankind.

Some of us feel a little discouraged. We are sick of the world in which we live. We want to get out of the net in which we are caught. We would like to have a little rest before beginning again to join hands with like-minded men and women to rebuild the temple of liberty and culture and reason and kindness which these incredible nitwits have torn down. It will take a long done when sanity returns to this insane world.

Three years ago a book was written in which the writer said: "These things are behind us: human sacrifice, religious persecution, the subjection of woman, punishment without trial, torture by responsible authority, irresponsible government, the right to go to war regardless of treaties."

These things, the writer said, are behind us. No, they are right before our eyes! No optimist is worth his salt who does not see everything that the pessimist sees.

That is the kind of world in which Masonry with its gentleness, its loving-kindness, its patience, its spiritual faith and its moral philosophy, is trying to build. At least it can build men up in spiritual strength and moral integrity, so that if the world cracks up we need not crack up too.

(Continued in next issue)



OCTOBER ANNIVERSARIES

James Boswell, Deputy Grand Master of the Grand Lodge of Scotland (1776-78) and biographer of Dr. Samuel Johnson, was born at Edinburgh, Scotland, October 29, 1740.

Francis Rawl Shunk, Governor of Pennsylvania (1845-48); Master of Perseverance Lodge No. 21, Harrisburg, Pa., and a strong supporter of the public school system, was born at Trappe, Pa., October 7, 1788.

Earl C. Mills, Past Imperial Potentate of the Mystic Shrine and a Knight Templar, received the 33rd degree honorary, October 22, 1915, in the dedication class at the House of the Temple, Washington, D.C.

Thomas J. Harkins, Grand Chancellor of the Supreme Council, 33°, Southern Jurisdiction, received the 33rd degree honorary, October 22, 1915, and was made active member in North Carolina, October 22, 1921.

Hubert M. Poteat, Grand Master of the Grand Lodge of North Carolina (1923), received the 33rd degree honorary, October 21, 1927.

Llewellyn L. Callaway, former Chief Justice of the Supreme Court of Montana, received the 33rd degree honorary, October 20, 1933, and was made active member in Montana of the Supreme Council, 33°, Southern Jurisdiction, October 21, 1937.

Henry L. Fuqua, Governor of Louisiana (1924-26) and a member of the American Rite, died at Baton Rouge, La., October 11, 1926.

Theodore E. Burton, Representative in Congress from Ohio for twelve terms and U. S. Senator for two terms, died at Washington, D.C., October 28, 1929.

He was a Knight Templar and Shriner.

Wallace R. Farrington, Governor of Hawaii (1921-29) and a member of the Scottish Rite at Honolulu, died in that city, October 6, 1933.

Marvel M. Logan, twice elected U. S. Senator from Kentucky and a member of Washington Meredith Lodge No. 355, Brownsville, Ky., died at Washington, D.C., October 3, 1939.

Roswell K. Colcord, the oldest living Governor of any state and the oldest Mason in Nevada, died at Carson City, Nev., October 30, 1939. He was a Past Master of Carson Lodge No. 1, Carson City, and a Royal Arch Mason.

Henry Horner, 33°, Governor of Illinois (1933-40), Knight Templar and Shriner, died at Chicago, Ill., October 6, 1940.

LIVING BRETHREN

Admiral Adolphus Andrews, who was appointed Commander of the Eastern Sea Frontier in May, 1942, is a Mason. He was born at Galveston, Texas, October 7, 1879.

Robert L. Williams, Governor of Oklahoma (1915-19), received the 32nd degree, Scottish Rite, at McAlester, Okla., October 25, 1906.

Maj. Gen. Leonard Wood, an officer in the Spanish-American War and Governor of Cuba and the Philippine Islands, was born at Winchester, N.H., October 9, 1860. He was a member of the American and Scottish Rites and of the Mystic Shrine.

Maj. Robert Anderson, who was acclaimed the hero of Fort Sumter at the beginning of the Civil War, was a member of Mercer Lodge No. 50, Trenton, N.J. His death occurred at Nice, France, October 27, 1871.

Frederick Webber, 33d, Active Member in Kentucky of the Supreme Council, 33°, Southern Jurisdiction, was Treasurer General of that body (1871-86) and, in October, 1886, was elected Secretary General, serving in that office until his death in 1907.

Henry L. Fuqua, Governor of Louisiana (1924-26) and a member of the American Rite, died at Baton Rouge, La., October 11, 1926.

Charles Nelson received the 33rd degree honorary, October 20, 1933, and was made active member in Tennessee of the Supreme Council, 33°, Southern Jurisdiction, October 24, 1941.

Leon C. Phillips, Governor of Oklahoma, received the 33rd degree honorary, Southern Jurisdiction, October 20, 1939.

Joseph Bentonelli, grand opera singer, received the 32nd degree, Scottish Rite, at Guthrie, Okla., October 24, 1940.

Spessard L. Holland, Sr., Governor of Florida, received the 32nd degree, Scottish Rite, at Tampa, Fla., October 16, 1941.

Tom Connally, U.S. Senator from Texas since 1929, received the 33rd degree honorary, October 24, 1941.

ONE OF AUSTRIA'S

GREAT MASON

Dr. Richard Schlesinger was the first and last grand master of the Grand Lodge of Austria which was organized after the first World War. He was born in Vienna, December 19, 1861, and

joined the Masonic fraternity in 1909. His death occurred in a hospital, June 5, 1938, after having been imprisoned by the Nazis, and no member of his family was permitted to see him.

Doctor Schlesinger was a great man and an outstanding character of Central Europe. As Grand Master of Masons he was responsible for having the new Grand Lodge of Austria recognized by many grand lodges throughout the world, with which representatives were exchanged.

DISTRICT OF COLUMBIA

The Grand Lodge of the District of Columbia, as a body, visits all the forty-seven lodges in its jurisdiction annually. These grand visitations begin on October 6th, this year, and end on November 30th. In most instances two or more lodges combine in a joint visitation.

IMPRESSIONS OF THE SUPREME COUNCIL

The 130th meeting of the Supreme Council which was held September 22-24, 1942 in Boston, Massachusetts was, in many respects, the most significant session which has been held for years. Those who were present felt that Scottish Rite Freemasonry had a distinctive message and mission in time of war and that some clear word of guidance would be spoken. They were not disappointed. In the ringing words of the Allocution of the Sovereign Grand Commander, in the fine spirit of harmony and cooperation which prevailed, in the religious significance of the new degrees which were formally adopted, and in the widening range of our philanthropies, it was evident that the Scottish Rite is fully aware of its task.

The attendance was remarkable. The fear had been expressed that because of gas rationing and transportation difficulties, only a small number would come to Boston. One pessimist prophesied that only the active members and the candidates for the honorary 33° would be present. When the registration finally closed it was discovered that 637 men and 366 women were in attendance, a noteworthy total of 1003. Nearly all of these were at the banquet on Tuesday night, a thrilling and colorful sight.

The October and November issues of the *News-Letter* report the more impor-

tant details of this memorable meeting to those who were not able to share its privileges. The Scottish Rite is on the march. In a war year, marked by so many tragic dislocations in personal and family affairs, there was an encouraging gain in membership of 1136. The Supreme Council itself, and apart from the action of the various Valleys, invested \$500,000 in war bonds. It lived within its budget, and turned over \$30,000 to the trustees for investment in the Permanent Fund. Three degrees which had been in process of revision were adopted in final form. One hundred and twenty-one were elevated to the rank of honorary thirty-third degree Masons, and 105 were elected to receive the degree in 1943. In the triennial election of officers there were a number of changes. Three new active members were chosen. It was, in a word, a session of achievement and of prophetic outlook.

M.H.L.

"WITH ONE SHOULDER"

Ill.: Brother and the Right Reverend Frank E. Wilson, 33°, Bishop of Eau Claire, Wisconsin, reached back into the original Hebrew rendering of Zephaniah 3:9 to find his text for the Supreme Council sermon:—"That they may all call upon the name of the Lord to serve Him with one shoulder."

That is much stronger than the familiar version "to serve Him with one consent." But either way, said the Bishop, it means the same thing. "It means working together, loyal cooperation, and it is the hallmark of civilization . . . Whether we are bungling our way into some workable form of international cooperation, or into something else, it is hard to tell, but it is quite obvious that we are on the verge of a world order very different than we have ever known before, and it is equally obvious that this order must be cooperative."

DEMOCRACY IN ACTION

"Freemasonry," continued the Bishop, "is a world-wide brotherhood of men of goodwill. No wonder it has been officially suppressed in totalitarian countries

and its leaders driven to seek refuge in more hospitable climes. Masonry depends upon the voluntary cooperation of free men seeking the welfare of all mankind, totalitarianism acts upon the assumption that a privileged minority has a right to exercise its will upon a helpless majority. Masonry is democracy in action; totalitarianism is aristocracy gone mad. Masonry inculcates the idea of unselfish service; totalitarianism practices brutal exploitation. Masonry is employed in the erection of a spiritual edifice to the honor of God; totalitarianism is concerned with military and political conquest for the honor of the State. Masonry is inherently humanita-

rian; totalitarianism is deliberately ruthless."

"The two systems are poles apart. They can never be reconciled. There can never be peace between them. Every Mason knows that if the Axis powers should achieve final victory in the present war, the Masonic fraternity itself might as well crawl into its shroud and submit to indecent burial. That, of course, is not to be!"

THE FOUR RESPONSIBILITIES

The Bishop then turned to a discussion of Masonry's contribution to the world order which is to emerge after the war. The "Four Freedoms" are not enough. Freedom must be balanced by responsibility. Masonry's significant gift to the post-war world will be a practical exemplification of the Four Responsibilities.

Freedom of religion implies personal loyalty to God and an opportunity for spiritual values to find expression in the common life. "Minds and souls must be invigorated. Hatreds must be sponged away. The strong must help and not crush the weak. Races and nations shall insist upon trusting one another . . . All such things are the spiritual fruits of religion."

Freedom of speech is balanced by responsibility for the truth. "The world can never live happily as long as inspired propaganda continues to distort the truth and convey misinformation . . . Freedom of speech may not be perverted into freedom to indulge falsehoods. Certain controls must be effected all the way from the control of the gossiping tongue to the international control of the sources of information."

Freedom from want is worth fighting for, but it involves responsibility for stewardship. "No man lives to himself alone. We receive in order that we may give . . . Nations which have secured control of raw materials have a responsibility in the handling of them. They may not selfishly visit want on other nations which need what they cannot get."

Freedom from fear means international cooperation. "People, who have some sense of the decencies of life are very well sick of war and the cry goes up for release from the fear of invasion, conquest and spoliation. The price we must pay is the relinquishment on the part of all nations of a sufficient amount of national sovereignty to an international tribunal. As long as every nation insists on being the sole judge of its own actions we shall continue to shiver in the icy atmosphere of plots, threats, and intimidations."

A strong sermon, dealing directly with the human situation, the climax of a beautiful service in Trinity Church forever associated with the magnetic personality of Phillips Brooks. Bishop Wil-

son's message was worthy of this historic pulpit and of the occasion which inspired its utterance.

**HIGH LIGHTS OF
THE ALLOCUTION**

The Allocution of the Sovereign Grand Commander which always sets the stage for the subsequent proceedings of the Supreme Council is very much more than a report of his own activities and a survey of the state of the Rite. It is a clarion call to Masonic duty interpreted in terms of time. It is a challenge to critical thinking and to a rededication of life to the ideals and purposes of the Order.

The Allocution this year was the most impressive spiritual message to which the Supreme Council has ever listened. The solemnities of the hour made the strong words more striking and significant. Against the background of his own wide knowledge of abnormal psychology the Sovereign Grand Commander described the development of paranoia in the individual and then applied the parallel to the present crisis.

MASS PARANOIA

"There is such a thing as mass paranoia. The Germans and Japanese have developed this mass paranoia, national insanity, with all the symptoms usually found in the individual but wholesale as well as retail. The only therapy is restraint, restraint applied to such nations as a whole until, if ever, they recover sanity. This is why our nation is in the war, to protect itself from this maniacal outburst, and to prevent another."

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FREEMASONRY'S TASK

"There are those who cry out that in this terrible struggle Freemasonry is not doing its share. Mostly, they expect things for which it is not fitted. Freemasonry cannot successfully serve except in its own field. It has a philosophy to teach to men, a philosophy which inculcates liberty—civil, religious and intellectual—morality and personal responsibility. If it can inspire its members with these, it has accomplished its goal, which is the building of character in men."

[October, 1942]

[October, 1942]

MASONIC CRAFTSMAN

"Never has Freemasonry, as a body, carried arms. Always, Freemasonry has attempted to send forth its devotees into the world, there to do their duty as patriotic, liberty-loving, God-fearing citizens. So far as our Fraternity can inspire and incite its devotees thus to serve, and has done this to the extent of its power, it should have no reservations or regrets. The force of its philosophy will find its way into the life of the community; its purpose will thereby be attained."

* * *

"Freemasonry is in this war. Hitler, his stooge, his satellites and his slaves are driving toward its destruction that it may no more teach and disseminate these principles. It must be militant to its utmost possibilities, but Freemasonry's militancy is to instil its philosophy into the hearts and minds of men and to thrill its membership into giving their all, physically and materially, so far as called for by constituted civil and military authority, to the salvage of civilization."

In this as in all other phases of human conduct, Freemasonry's mission is to create and stimulate motive. Motive is the dominating and controlling cause of decision and action in this world of ours. This is why it is Freemasonry's job to make its philosophy a personal, virile, compelling motive in human life. This is its urge, its purpose, its goal. This makes it a vital factor in the now-existent cosmos.

We who are of its membership, those affected by our influence, indeed all who are inspired and incited by a like philosophy, whatever its etiology, need not today be told by our fraternity to do this or that concrete act. Each will know and each will find how best he can serve, both in providing the sinews of war and by demonstrating in deed, even to the last extremity, that no man hath greater love or his fellows."

THE ULTIMATE VICTORY

"The book which was sealed with seven seals has been opened before us in these terrible days in which we now live and move. Succeeding one another, as the seals were broken, there have come forth to our vision, yea to reality, a ruthless conqueror; war, rationing; hunger and death; cries of suffering and vengeance; wrath and consternation; fire, destruction and woe.

But, filling our souls with hope, there also comes to us the sequel of that vision. "Heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness, He doth judge and make war . . . And He was clothed in a vesture dipped in blood . . . And He hath on his vesture . . . a name written, KING OF KINGS, AND LORD OF LORDS." There also "the beast, and the kings of the earth, and their armies, gathered to

gether to make war against Him that sat on the horse, and against His army. And the beast was taken, and with him the false prophets that wrought miracles before him, with which he deceived them that had received the mark of the beast . . . And the remnant were slain with the sword of Him that sat upon the horse."

With faith, we pray, oh our God, that the fulfillment of this prophetic vision be at hand and come in our time."

NOT THE END OF THE ROAD

At the close of the conferring of the thirty-third degree on a class of 121 candidates at the annual meeting of the Supreme Council last month, the Sovereign Grand Commander welcomed each of the class as a member of the Supreme Council, and added:

"This ceremony is not an eulogistic funeral service to mark the end of your Masonic career; neither is it the dedication of a monument over your Masonic grave. The honor and dignity of the thirty-third degree is not conferred as the close of one's Masonic labors, however notable. You have been selected for this high acclaim because you have made outstanding achievements in the field of Freemasonry, of religion or of other humanities; because we believe you to be worthy to be held out to the Craft and the profane as an exemplar of the true spirit and ideals of Freemasonry in human life; and because your success in one or more of these fields assures us that you will continue successfully to demonstrate your ability to make, in the days to come, notable accomplishments for the welfare of mankind."

NEW ACTIVE MEMBERS

A.A.S.R., N.M.J.

NEW YORK: Ill.: Charles Henry Johnson 33°. A.B. Harvard, cum laude; S.T.B., Boston University; LL.D., Alfred University. From 1892-1902 a minister in the Methodist Church. Prominent in social work. Was Commissioner of Social Welfare for New York, and President of the National Conference of Social Work. Active in all Masonic bodies, serving in many positions of trust. Past General Grand Master of the General Grand Council of Royal and Select Masters of the United States. Past Grand Master of Masons for the State of New York. At present Grand Secretary of the Grand Lodge of New York.

OHIO: Ill.: John William Bricker 33°. A.B. and LL.B., Ohio State University; LL.D. from Ohio State University, Ohio Northern University, Ohio Wesleyan University and Washington and Jefferson. Lawyer. Was a member of the Public Utilities Commission of Ohio. Attorney General 1933-37. Now, Governor of the Commonwealth of Ohio. Active participant in the ritualistic work of the 20°, 29° and 32° degrees.

VERMONT: Ill.: Aaron Hinman Grout 33°. A.B. and LL.B., University of Vermont. Lawyer and Commercial Banker. Secretary of State for Vermont 1923-27. Member of the House of Representatives of Vermont 1923-25. Judge of the Municipal Court, Burlington. Active in every branch of Masonry. Past Grand Master of Masons of Vermont. At present, Grand Secretary of all the Grand Masonic Bodies in the State of Vermont.

AT-LARGE: Ill.: McIlroy Hamilton Lichliter, 33°, D.D., LL.D., Litt.D., Grand Prior of the Supreme Council, was for several years an active member for the District of Ohio. At this session he was elected Active Member-at-Large and called to headquarters.

NORTHERN SUPREME COUNCIL

The Supreme Council, 33°, for the Northern Masonic Jurisdiction held its annual session at Boston, Mass., on September 22nd to 24th, inclusive. One change was made in the Deputies of the Supreme Council, John B. Mullan, 33°, of Rochester, N.Y., having tendered his resignation. Dr. James H. Brice, 33°, of New York City, was elected to the vacancy of deputy for New York state.

The following officers of the Supreme Council were elected to serve for the coming year: Sovereign Grand Commander—Melvin M. Johnson, 33°, Boston, Mass.; Grand Lieutenant Commander—Delmar D. Darrah, 33°, Bloomington, Ill.; Grand Minister of State—Louis M. Fead, 33°, Detroit, Mich.; Grand Treasurer General—Gaylard M. Leslie, 33°, Fort Wayne, Ind.; Grand Secretary General—Samuel H. Baynard, Jr., Boston, Mass.; Grand Keeper of Archives—Claude L. Allen, 33°, Boston, Mass.; Grand Master General of Ceremonies—Samuel D. Jackson, 33°, Fort Wayne, Ind.; Grand Marshal General—Carlton H. Stevens, 33°, New Haven, Conn.; Grand Captain General—William D. Cushman, 33°, Buffalo, N.Y.; Grand Standard Bearer—Herbert N. Laflin, 33°, Milwaukee, Wis.

The Rt. Hon. the Earl of Stair, 33°, Sovereign Grand Commander of the Supreme Council of Scotland, was elected an Emeritus Member of Honor of the Northern Supreme Council, and the following were elected Active Members: John W. Bricker, Governor of Ohio; Charles H. Johnson, Past Grand Master and present Grand Secretary of the Grand Lodge of New York.

One hundred and eighteen Sublime Princes of the Royal Secret received the 33rd degree honorary, having been elected for this honor at the last session, and 105 were elected to receive this degree at the 1943 session of the Supreme Council, among them being Governor

Dwight H. Green of Illinois, Lt. Gen. William S. Knudsen of Michigan, and W. H. Dow, president of the Dow Chemical Corporation of Michigan. The place of meeting was left to the decision of Sovereign Grand Commander Johnson.

The Supreme Council voted to continue the research work in an effort to find a cure for dementia praecox and \$25,000 was appropriated for this purpose. A like amount will be used for the study of nervous diseases of men in the armed forces of our country. Five thousand dollars was appropriated for the George Washington Masonic National Memorial, and \$10,000 for the work of the Masonic Service Association.

Beginning October 1st, the Supreme Council will issue a News Letter to the presiding officers and secretaries of the Subordinate Bodies, and the Active Members of this and other Supreme Councils.

The Royal Order of Scotland held its annual meeting on September 21st, followed by a banquet presided over by Dr. James H. Brice, 33°, Provincial Grand Master. During the session of the Supreme Council, Arthur B. Hayes, 33°, Provincial Grand Secretary of the Royal Order, was taken seriously ill and passed away on Saturday, the 26th. He had been secretary of the Scottish Rite bodies at Washington, D.C., since 1933, and funeral services were held in that city.

ESTATE FOR MASONIC HOMES

Under the terms of the probated will of W. S. Strickler of Pitcairn, Pa., the Masonic Homes of Pennsylvania, located at Elizabethtown, will receive ultimately his entire estate consisting of his personal property valued at \$100,000 and real estate of an undisclosed amount. A trust fund, which was left to his nephew, William Strickler Harkness, will, at his death, revert to the Masonic Homes of Pennsylvania.

FOUR GENERATIONS

Raymond L. Reynolds, Jr., was raised in historic Potomac Lodge No. 5, Georgetown, Washington, D. C., on June 1, 1942. His father, Raymond L. Reynolds, was raised July 25, 1921; his grandfather, James F. Reynolds, on March 6, 1899, and his great-grandfather, Joseph Reynolds, on October 10, 1859, all in the same Lodge. The record has not as yet been traced, but it is believed that there were others in the same family who were members of Potomac Lodge at still earlier dates.

Raymond L. Reynolds presided in conferring the Master Mason Degree on his son, and James F. Reynolds was present to see his grandson raised. The newly made Mason is now in the U. S. Service, assigned to the Air Corps.

MEMBERSHIP STATISTICS FOR THE UNITED STATES AND CANADA

The statistics appearing in the tables below represent the annual compilation by the Grand Lodge *Bulletin* of the Grand Lodge of Ohio and published through the Iowa Masonic Library, June, 1942, of Masonic membership as derived from figures submitted by the various Grand Secretaries or taken from the official publications of Grand Lodges. It will be noted that, of the 49 Grand Jurisdictions of the United States, 26 suffered a net loss in membership, while 23 showed a net gain during the past year. The national net loss was much less than last year.

COMPARATIVE STATISTICS OF GRAND LODGES IN THE UNITED STATES

Year	Lodges	Members	Increase* or Decrease
1937	15,826	2,599,250	66,261
1938	15,719	2,557,028	42,222
1939	15,630	2,521,651	35,377
1940	15,567	2,489,587	32,064
1941	15,507	2,464,590	24,997
†1942	15,329	2,453,175	5,759

UNITED STATES, 1941-1942

State	Date	Lodges	Membership	Increase*
Alabama	Sept. 14, 1941	412	27,891	471*
Arizona	Dec. 31, 1941	39	5,426	1
Arkansas	Sept. 30, 1941	416	23,870	281*
California	July 31, 1941	582	125,843	342
Colorado	June 30, 1941	147	28,896	233
Connecticut	Dec. 31, 1941	128	33,542	330
Delaware	June 24, 1941	22	5,090	72
District of Columbia	Sept. 30, 1941	47	19,829	173
Florida	Dec. 27, 1941	221	20,282	180*
Georgia	Aug. 31, 1941	470	39,306	195*
Idaho	June 30, 1941	81	8,954	29*
Illinois	June 30, 1941	989	189,184	3,652
Indiana	Dec. 31, 1941	539	107,242	1,431*
Iowa	Dec. 31, 1941	545	66,811	120*
Kansas	Dec. 31, 1941	438	59,653	50*
Kentucky	Aug. 31, 1941	503	42,909	561*
Louisiana	Dec. 31, 1941	243	20,485	196*
Maine	Mar. 1, 1942	206	34,496	169
Maryland	Oct. 31, 1941	121	28,274	48
Massachusetts	Aug. 31, 1941	325	94,765	1,865
Michigan	Dec. 31, 1941	512	111,408	602*
Minnesota	Jan. 15, 1942	298	46,727	577
Mississippi	Aug. 31, 1941	308	21,781	217*
Missouri	Sept. 10, 1941	620	85,648	821
Montana	June 30, 1941	136	17,811	3*
Nebraska	Dec. 31, 1941	289	30,852	67
Nevada	Apr. 15, 1942	26	3,181	18*
New Hampshire	May 1, 1942	81	12,745	107
New Jersey	Dec. 31, 1941	278	71,443	920
New Mexico	Dec. 31, 1941	56	6,281	86*
New York	Dec. 31, 1941	1,037	241,191	3,667
North Carolina	Jan. 1, 1942	324	26,196	15
North Dakota	Dec. 31, 1941	122	10,615	127
Ohio	July 31, 1941	622	173,812	1,409*
Oklahoma	Jan. 1, 1942	408	43,963	140*
Oregon	Dec. 31, 1941	171	24,259	210*
Pennsylvania	Dec. 27, 1941	563	170,246	1,635
†Philippine Islands	Apr. 30, 1942	43	13,973	488
Rhode Island	Dec. 31, 1941	266	18,591	763*
South Carolina	Dec. 31, 1941	172	14,141	253
South Dakota	Oct. 31, 1941	387	36,452	562*
Tennessee	June 24, 1941	894	103,354	2,736*
Texas	June 30, 1941	26	4,474	26*
Utah	Apr. 30, 1941	103	16,128	234

	Date	Lodges	Membership	Increase* or Decrease
Virginia	Dec. 31, 1941	325	39,017	427*
Washington	Dec. 31, 1941	268	38,892	27
West Virginia	Aug. 31, 1941	164	28,819	162
Wisconsin	Dec. 31, 1941	306	50,637	472
Wyoming	June 30, 1941	50	7,790	15
		15,329	2,453,175	16,472
				10,713*

Net Loss

† No data for Philippine Islands available—membership not included.

CANADA, 1941-1942				
Alberta	Dec. 31, 1941	151	10,712	34
British Columbia	Dec. 30, 1941	118	13,181	124
Canada	Dec. 27, 1941	569	91,398	2,010
Manitoba	Dec. 31, 1941	104	10,054	60
New Brunswick	Dec. 27, 1941	43	5,074	88
Nova Scotia	Dec. 31, 1941	84	8,175	7
Prince Edward Island	Apr. 30, 1941	15	1,051	12
Quebec	Dec. 31, 1941	94	13,479	99
Saskatchewan	Feb. 28, 1942	198	12,102	69
		1,376	165,226	2,503

THE MASONIC SERVICE ASSOCIATION

September 29, 1942.

New England MASONIC CRAFTSMAN
27 Beach Street
Boston, Massachusetts
Dear Brother Editor:

This Association operates a chain of Masonic Service Centers for the benefit of the armed forces of the United States.

In charge of these Centers are brethren we designate as Field Agents; from one to four in each Center according to size. The men that we have are splendid! Without their devotion to the work that we are doing, we could not do nearly so much. Long hours mean nothing to them. Hardships mean less. All of them possess much of the soul spirit of great missionaries. They are making Masonry truly operative.

Applications are being received from all parts of the country. But we have not enough men. The system is growing, and it takes from one to two months to train a man before he can be put in charge of a Center.

The need is for men possessed of the

	Date	Lodges	Membership	Increase* or Decrease

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zeal of crusaders; missionaries willing and anxious to carry the spirit of helpfulness which is Freemasonry to brethren and their sons in the armed forces; men willing to work for small compensation in money, but wages great in satisfaction in the Masonic importance of their labors.

The pay is not large; the hours long; the effort needed great! But the opportunity to help is also great and the contacts made and the results attained bring their own reward.

Successful applicants receive training as sub-assistants for several weeks before being assigned as Assistant Field Agents; good men in time become full-fledged Field Agents, in charge of their own Centers.

Letters asking application blanks are answered the day they are received; every effort is made to place a successful applicant in a location agreeable to him, BUT NO FIELD AGENT IS EVER EMPLOYED IN HIS OWN HOME TOWN. He must be willing to go where he is sent.

Write for application blanks to: The Masonic Service Association, 700 Tenth Street, N.W., Washington, D.C.

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MASONIC LODGE HAS
3000th MEETING

The 3000th meeting of St. John's Lodge, A.F.&A.M., was held recently at the Masonic building, 51 Boylston street, Boston, marking the first time a Masonic lodge in the Massachusetts jurisdiction has reached the 3000 mark. St. John's Lodge was founded at the Bunch of Grapes tavern in Boston, July 30, 1733.

A large delegation of distinguished guests was on hand for the occasion, including Albert A. Schaefer, grand master of Masons in Massachusetts; Lt.-Gov. Horace T. Cahill, representing both the commonwealth and the grand lodge of Cuba, and Deputy Grand Master Winthrop J. Cushing.



The Four Horsemen
ride again

WAR HAS ONCE AGAIN
loosed the Four Horsemen
of the Apocalypse upon the world
... fire, famine, sword, and
pestilence.

In the last war, the most deadly
of these was pestilence. And
today, in Europe and Asia, there
is already a wartime rise in

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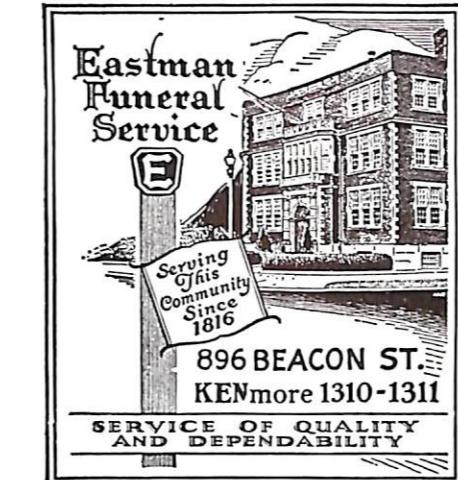
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INFLATION

Little girl: Mama, have you finished growing up?

Her mother: Why yes, dear, of course.

Little girl: Then when will you begin growing out like Grandma?

VICE AND VERSA

I have no more confidence in women."

"Why not?"

"I put a matrimonial advertisement in the paper and one of the replies was from my fiancee."

GALLANT INACTION

For his gallantry a Scottish soldier was given a decoration. A week or so later a pal asked him:

"And what does the wife think of your medal, Sandy?"

"She doesn't ken yet," was the reply. "It's no' my turn to write."

A DREAM WALKING

Mrs. Jones—"My husband talked in his sleep last night."

Secretary—"Well, what does that make me?"

Wife—"His ex-secretary."

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"Don't suppose you don't know nobody as don't want nobody to do nothin', does you?"

AHEM!

New Vicar—Are people subject to colds in this part? Quite a lot of people had coughs during my sermon.

Old Verger—Coughs, sir—them ain't coughs, them's time signals.

THE POINT

Teacher (reading papers)—And where, Jimmy, is the dot over this i?

Jimmy—I guess it's still in the pencil.

IMPARTIALITY

A poet once wrote:

"These mothers are like God.
They love ugly and fair alike."

The poet was wrong. Mothers have a tendency to love the ugly and misshapen more than they do the fair, and this is so whether the child's defect be of the body or of the mind.

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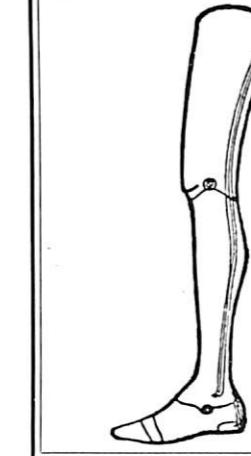
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To the Freemasons in the Armed Service and Their Friends

* * * * *

A great many Masons are serving in the armed forces of the United States. These men, separated from home ties, seek more and more contacts with family, friends and Masonic fraters. It is the part of plain privilege to see that they get them.

To the relatives of these men it is not necessary to suggest that frequent letters are very welcome at all times, for truly "absence makes the heart grow fonder." Friends, too, can help, not only by writing letters to those in service but in contributing otherwise to their comfort and happiness.

In this connection it is suggested that a subscription to **THE MASONIC CRAFTSMAN** would be eminently appropriate. Within its columns is much of interest to the Mason, in service and out.

To facilitate the good work the publishers of this journal make this offer:

*For one-half the regular price—or for one dollar instead of two—
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It is a time to close up the ranks, for added strength lies in unity. Our men, privileged to serve in the greatest enterprise the country has ever dedicated itself to, deserve every possible support and your dollar can help in this way very acceptably.

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